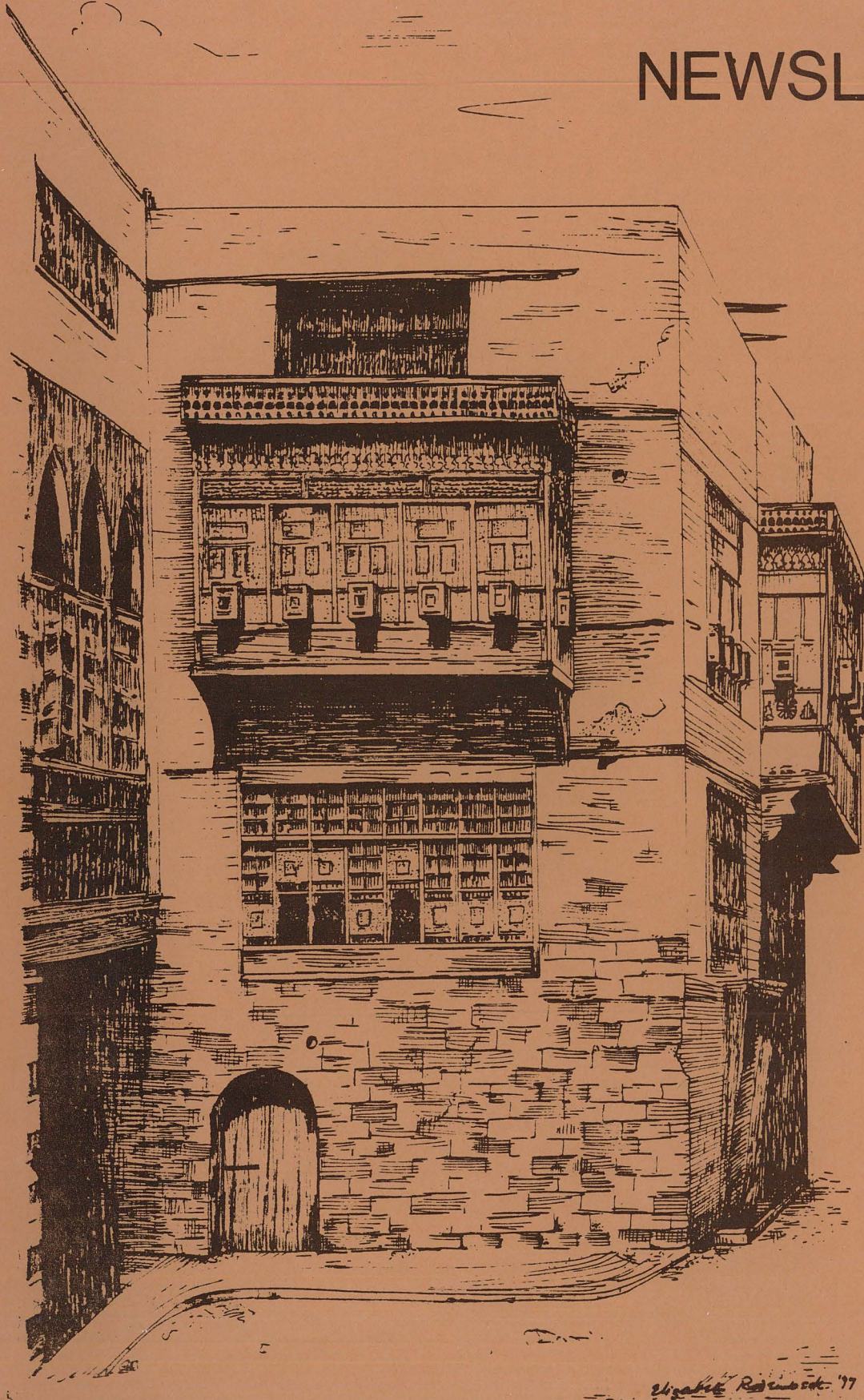


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AMERICAN RESEARCH CENTER IN EGYPT, INC.

NEWSLETTER



Number III
Spring 1980

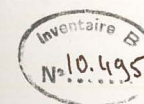
The ARCE Newsletter

Number III, Spring 1980

Contents

ARCE News:

The Annual Meeting of ARCE	3
Tentative Program	
Fieldnotes	11
Antiquities News	11
Excavations	11
Museums	11
Conservation	12
Tourism	12
General	13
News of Other Societies	13
A GLIMPSE AT OBSTETRICAL PRACTICES IN AN EGYPTIAN VILLAGE, Dr. W. Benson Harer	17
THE SA'ID BY MOTORCYCLE, A. Chris Eccol	22
THE FOURTH SEASON OF THE NAG HAMMADI EXCAVATIONS, Bastiaan Van Elderen, Director	25
REMARKS FOR A NEW HISTORY OF MUHAMMAD ALI'S EGYPT, Fred H. Lawson	27
THE POLITICAL ECONOMY OF EGYPT AND THE RISE OF THE EGYPTIAN BOURGEOISIE, 1920-1952, Robert L. Tignor	34
THE OSTRACA OF THE COPTIC MUSEUM: A PRELIMINARY REPORT, S. Kent Brown	38



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Betsy M. Bryan, Editor

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ARCE News

The Annual Meeting of the
AMERICAN RESEARCH CENTER IN EGYPT, INC.

April 13, 14, 15, 1980

San Francisco, California

Tentative Program
(Final program available on arrival in San Francisco)

SUNDAY, APRIL 13, 1980

Morning 9:00 - 12:00 GENERAL REGISTRATION (California Room)

9:30 - 12:00 MEETING OF THE EXECUTIVE COMMITTEE
(English Room)

Afternoon 1:30 - 4:30 PANEL I: EGYPTOLOGY (Comstock Room)

Chairman: To be announced

O. Kimball Armayor (University of Alabama) Hecataeus' Humour and Irony in Herodotus' Second Book, and the Implications for Egyptology

Stanley M. Burstein (California State University) Herodotus and the Emergence of Meroe

Francis Diamond (Old Dominion University) Diodorus Siculus' Version of Darius' Rebuff at Memphis

Patrick F. O'Mara (Los Angeles City College) The Chronology of the Palermo and Turin Canons

Janice W. Yellin (University of Florida, Gainesville) Funerary Aspects of the Ceremony of Driving in the Calves (Hwt Bhs)

David A. Pendlebury (University of Pennsylvania) Some reliefs from the Giza Tomb of Tp-m-'nh (D.20): A Reconstruction

Bill Needle (Southwest Missouri State University) James Teackle Dennis, Unsung Egyptologist

Vanca Schrunk (University of Minnesota) Red Slip Wares from Akhmim, Egypt: A Preliminary Report

Catharine Roehrig (University of California, Berkeley) First Intermediate Period Seal-Amulets

Sunday, April 13, continued

- 1:30 - 3:00 PANEL II: SOCIETY AND IDEOLOGY: NEW DIRECTIONS TO EGYPTIAN HISTORY (California Room)
Chairman: Afaf Marsot (University of California, Los Angeles)
Mahmood Ibrahim (University of California, Los Angeles) Periodization and the Role of Merchant Capital
Fred H. Lawson (University of California, Los Angeles) Rural Revolt and Provincial Society in Egypt, 1820-1824
Peter Gran (Temple University) Intellectual Life in the Sadat Period: Asl and Basal
Andrew J. Newman III (University of California, Los Angeles) The Sociological Dimensions of Literature: The Young Writers in Egypt

- 3:00 - 4:30 PANEL III: VARIATIONS ON A THEME - CAIRO: ANTHROPOLOGICAL AND LITERARY VIEWS - (English Room)

Chairman: Hani Fakhouri (University of Michigan - Flint)

Hani Fakhouri (University of Michigan - Flint) An Anthropological Study of a Cairene Neighborhood

Evelyn Early (University of New Mexico) Growing up in Cairo: The Passage of a Family

Serge Shuiskii (Princeton University) City in Modern Egyptian Literature

- 4:30 - 6:00 GENERAL MEMBERSHIP MEETING (Comstock Room)

End of Sunday Sessions

MONDAY, APRIL 14, 1980

Morning 7:00 - 9:00 BOARD OF GOVERNORS' BREAKFAST MEETING (Parlor C)

- 9:00 - 10:30 PANEL IV: PREDYNASTIC EGYPT (Comstock Room)

Chairman: Frank A. Norick (Lowie Museum of Anthropology, University of California Berkeley)

Robert Brier and A. Hoyt Hobbs (Long Island University) Observations on the Narmer Palette

Monday, April 14, 1980, continued

Winifred Needler (Royal Ontario Museum, Toronto) Federn's Revision of Petrie's Predynastic Pottery Classification

Renee Friedman (University of California, Berkeley) Predynastic Pottery with Boat Motifs in the Lowie Museum of Anthropology

Thomas J. Logan (Metropolitan Museum of Art, New York) The Metropolitan Museum Excavations at Hierakonpolis, 1935

Michael A. Hoffman (University of Virginia) Excavations at Hierakonpolis, 1980

- 10:30-12:00 PANEL V: QOSEIR AL-QADIM (Comstock Room)

Chairman: Donald Whitcomb (Oriental Institute, The University of Chicago)

Michael C. Dunn (Washington, D.C.) The Rise and Decline of Qusayr al-Qadim: The Historical and Geographical Sources

Gladys Frants-Murphy (Loyola University) Papyri from Qoseir al-Qadim

Janet H. Johnson (Oriental Institute, The University of Chicago) Excavations at Qoseir al-Qadim, 1980

- 9:00-12:00 PANEL VI: COPTIC STUDIES (California Room)

Chairman: S. Kent Brown (Brigham Young University)

Michael A. Williams (University of Washington) Asceticism in the Nag Hammadi Codices

Stewart L. Karren (Salt Lake City, Utah) A Late Ancient Neoplatonic Biography and its Reflection of Coptic Culture

Marian Robertson-Wilson (Salt Lake City, Utah) Coptic Music in Egypt: Its Antiquity and Influence

S. Kent Brown (Brigham Young University) The Coptic Encyclopedia: A Progress Report

Fayek M. Ishak (Lakehead University, Thunder Bay, Ont.) Codicum Manuscriptorium Copticorum: Metaphysical Tractate

Makram Samaan (California State University, Sacramento) The Copts of Egypt: Their Ethnicity, Greatness and Dilemma

Open discussion on the future of the ARCE Coptic section.

Monday, April 14, continued

8:30 - 10:30 PANEL VII: MEDIEVAL EGYPT (English Room)

Chairman: To be announced

David A. King (New York University)
Orientations in Medieval Cairo

George T. Scanlon (American University
in Cairo) Anomalies of Early Lead
Glazed Wares of Egypt: Fustat Per-
plexities #1

Fay A. Frick (San Diego State University)
Some Guidelines to the Classification
of Islamic Ceramics

Suzanne Pinckney Stetkevych (The Univer-
sity of Chicago) Al-'Amidi and Abū
Tammām: A Critical Reassessment of
Al-Muwāzanah bayna Abī Tammām wa al-Buhturī

Abbas Hamdani (University of Wisconsin,
Milwaukee) The Arrangement of the Rasa'il
Ikhwan al-Safa' and the Problem of
Interpolation

Manfred R. Lehman (New York, New York)
The Synagogues of Egypt: Past and Present

End of Session

10:30 - 12:00 PANEL VIII: ISLAM: POPULAR RITUALS AND
PRACTICES (English Room)

Chairman: Charles Butterworth (University of
Maryland, College Park)

Patrick Gaffney (The University of Chicago)
The Ambiguity of the Local Mosque:
Frontier between Religious Ideals and
Civil Reality

Juan Campo (University of Chicago)
Bait al-Hajj: Pilgrimage Paintings
in Egypt

Charles Butterworth (University of
Maryland, College Park) Islam and
Political Legitimacy

Lunch 12:00 - 2:00 For those planning to attend the afternoon
sections of the ISLAMIC SESSIONS at the
Sheraton-Palace Hotel, it is recommended
that lunch be taken in the Downtown area.

For those planning to attend the after-
noon sections of the EGYPTOLOGY SESSIONS
at the de Young Museum, lunch may be
taken either at the hotel or in the
Museum Restaurant, where several tables
have been reserved for ARCE.

Members of the Board of Governors have
been invited to a luncheon at the

Monday, April 14, 1980 continued

deYoung Museum. Details have been
distributed separately.

Transportation to the deYoung Museum
is available either by taxi or by bus
from the Hotel.

Afternoon 2:00 - 5:00 PANEL IX: RECENT ARCHAEOLOGICAL WORK
IN EGYPT (Auditorium, M.H. deYoung
Memorial Museum)

Chairman: Nicholas Millet (Royal Ontario
Museum, Toronto)

Kent R. Weeks (University of California,
Berkeley) The Berkeley Map of the
Theban Necropolis: Progress and
Final Format

Karen Wilson (Institute of Fine Arts,
New York University) Mendes 1979

John S. Holladay, Jr. (University of
Toronto) The Wadi Tumilat Project:
1979 Excavations at Tell el-Maskhuta

Anthony J. Mills (Royal Ontario Museum,
Toronto) Dakhleh Oasis Project: 1979

Cynthia May Sheikholeslami (University
of Washington) University of Washington
El-Hibeh Expedition

Sheila McNally (University of Minnesota)
Excavations at Akhmim

John Callender (University of California
Los Angeles) The Michaelides
Collection in Los Angeles

Emily Teeter (Seattle Art Museum)
Egyptology in the Northwest: The
Fuller Collection

Sandra Kelly (University of California,
Berkeley) The Lowie Museum of Anthropology
Hearst/Reisner Egyptian Collection

2:00- 3:30 PANEL X: "THE ORIENTALIST CONNECTION":
ASPECTS OF EGYPT'S INTERACTION WITH
EUROPE, 1800-1914 - (California Room)

Chairman: Charles D. Smith (San Diego
State University)

Alain Silvera (Bryn Mawr College)
Why Did France Conquer Egypt in 1798?

Arthur Goldschmidt, Jr. (Pennsylvania
State University) The 1906 Toba Affair
as Seen by the British, the Turks and
the Egyptians

Monday, April 14, 1980, continued

Darryl Dykstra (Western Illinois University) Ali Mubarak and the "Orientalist Connection"

End of Session.

3:30 - 5:00 PANEL XI: WORKSHOP IN MODERN EGYPTIAN LITERATURE (English Room)

Chairman: Mona Mikhail (New York University)

Evening 6:30 - 8:00 Members of the American Research Center in Egypt are invited to a reception by His Excellency The Consul-General of Egypt in San Francisco. Details will be distributed.

8:00 -12:00 Subscription dinner at the Sun Hung Hueng Restaurant in Chinatown for ARCE members and their guests.

End of Monday Sessions.

TUESDAY, APRIL 15, 1980

Morning 9:00 -12:00 PANEL XII: EGYPTOLOGY (Golden Gate Room)
Chairman: To be announced

Mary Lynn Fischer (University of California, Berkeley) An Identification of the Egyptian Canine Mortuary Deities

Charles Cornell van Siclen III (Claremont, California) Topographical Remarks on the City of Thebes

Cathleen A. Keller (Metropolitan Museum of Art, New York) Excavated Evidence for New Kingdom Glass Production in the Metropolitan Museum of Art, New York

Elizabeth Thomas (Princeton, New Jersey) The K3y of Queen Inhapy, Theban Tomb 320

John A. Larson, Jr. (Oriental Institute, The University of Chicago) The Jubilee Statues of Amenhotep III

Susan P. McKiernan and Earl L. Ertmann (Akron University) Some Technical and Stylistic Aspects of the Gold Mask of Tutankhamun

Jehan Grist (University of California, Berkeley) A Possible Identity of the

Tuesday, April 15, 1980 continued

Ramesside Queen Tyti

Andrew H. Gordon (Museum of Fine Arts Boston) An Unfinished Tomb of a Northern Vizier at Thebes

David P. Silverman (University Museum, University of Pennsylvania) Parallel Scenes and Inscriptions among New Kingdom Tombs

9:00 -12:00 PANEL XIII: NUBIA BEFORE AND AFTER RESETTLEMENT (Parlor E)

Chairman: Aleya Rouchdy (Wayne State University)

Charles Callendar (Case Western Reserve University) Ritual Conflict among the Kenuz

Fadwa el-Gindi (University of California, Los Angeles) EgyptNubian Woman: Assessment of Their Traditional Role and its Implication for Involuntary Resettlement

Robert Fernea (University of Texas, Austin) Nubians and/or Egyptians: The Dialectics of Ethnicity in a Middle Eastern Context

Sondra Hale (California State University) Nubians of Sudan: Adaptation of Urban Elites to Nubian Relocation

Aleya Rouchdy (Wayne State University) The Egyptian-Nubian language: Is it a Case of Preservation or Decay?

Peter L. Shinnie (University of Calgary) The Life and Language in Mahas Today

9:00 -12:00 PANEL XIV: STRUCTURALISM IN NEAR EASTERN LITERATURE: A CRITICAL ASSESSMENT (A Panel sponsored jointly with the American Oriental Society) (Parlor G)

Chairman: Fedwa Malti-Douglas (University of Virginia)

Piotr Michalowski (University of Pennsylvania) Ancient Near Eastern Literatures

Suzanne Pinckney Stetkevych (University of Chicago) From Artifact to Art: A Critique of Structuralist Interpretations of Jahili Poetry

Claude Audebert (University of California, Los Angeles) Classical Arabic Poetry

Tuesday, April 15, 1980 continued

Fedwa Malti-Douglas (University of Virginia) Persian Literature

Commentator: Muhsin Mahdi (Harvard University)

End of Session

Afternoon 1:30 - 4:30 PANEL XV: EGYPTOLOGY (Golden Gate Room)

Chairman: John Callender (University of California, Los Angeles)

David A. Larkin (University of California, Berkeley)

Klaus Baer (Oriental Institute, University of Chicago) How Reliable is the Phonological Analysis Underlying Coptic Orthography?

Tracey E. Twarowski (University of California, Berkeley) Botany in Ancient Egypt: The Egyptians' Concept of the World around Them

Duane L. Christensen (American Baptist Seminary of the West, Berkeley) The Invasion of Piankhy (Piye) into Lower Egypt

Eugene Cruz-Urbe (Oriental Institute, University of Chicago) On the Existence of Pharaoh Psammetichus IV

Leanna Gaskins (University of California, Berkeley) Middle Egyptian Copula Sentences

John L. Foster (Roosevelt University) The Conclusion to The Testament of Amenemhet, King of Egypt

Barbara Lesko (University of California, Berkeley) The Role of Ancient Egyptian Love Lyrics in Mediterranean Literary Tradition

4:30 Busses will leave the Sheraton-Palace Hotel for the University of California Berkeley, for a reception held jointly for the American Research Center in Egypt and the American Oriental Society.

4:30 -6:00 Reception at the University of California, Berkeley

End of Meetings

ARCE News

Fieldnotes: The Abydos Expedition.

The Pennsylvania-Yale Expedition to Abydos was in the field from 30 September to 1 December 1979, under the direction of Dr. David O'Connor of the University Museum, University of Pennsylvania. Dr. O'Connor has kindly allowed us to summarize the results of this season's work from his preliminary report to the Antiquities Organization.

Work was concentrated in the area of the ruined mud-brick temple of Ramesses II excavated in 1967-68. Two cenotaph structures were uncovered, at least one of Middle Kingdom date, identified by a stamped brick belonging to the Overseer of Sculptors Neby, son of Bak (f). Both structures were large in size (5-8 meters on a side); one had been enlarged in post-Ramesside times by a Royal Scribe Siese. It now appears probable that the line of cenotaphs ran from the area of the ruined temple of Ramesses II down towards the southeast, to the mouth of the desert wadi leading to the "Tomb of Osiris" at Umm el-Qa'b.

The area to the south of the temple was probed in four sites this season, revealing substantial brick structures associated with occupation from the Old Kingdom to the First Intermediate period; earlier strata lie below the present water table. A site opened within the forecourt of the temple revealed a deep deposit of stratified rubbish associated with this area of occupation. In the next season, the sherds from these and other sites excavated this season will be analyzed in detail, providing a typology of the domestic pottery of the region in the Old Kingdom and First Intermediate period.

The Abydos Expedition is funded by a grant from the International Communications Agency, and is co-sponsored by Yale University and the University of Pennsylvania, under the joint directorship of Drs. William Kelly Simpson and David O'Connor.

Antiquities News

The following items are taken from the "Egyptian Gazette", the "Egyptian Mail" and from the "grapevine".

Excavations

The Polish Mission in Kom el-Dikka, near Alexandria, has uncovered a complex of baths and houses, some three stories in height. The site dates from the 4th to 7th centuries A.D.

Twenty-five tombs of the Ptolemaic-Roman period have been found by an Egyptian team near the temple of Kom Ombo. All had been plundered, but sarcophagi, canopic jars, and offering tables were preserved.

Museums

The Antiquities Organization is working with "an American consultant firm" on the design of the new Aswan museum and on plans for a new museum in Saqqara and a new wing for the Coptic Museum. A museum is also planned for the New Valley

governorate, to house the finds of the Canadian Dakhleh Oasis Project. A new museum in Tanta is due to be opened shortly. It will house Pharaonic and later antiquities found in the western Delta.

A new exhibit, entitled "War and Peace", has been set up on the second floor of the Egyptian Museum. Mr. M. Mohsen, the museum's director, put together the exhibit which consists of artifacts from the museum's collection of New Kingdom military and daily life. The exhibit was opened on the anniversary of the October War, by President Sadat.

Conservation

The Antiquities Organization has set aside LE 60,000 for the purchase of photographic and conservation equipment for the Documentation Center of Islamic and Coptic Antiquities.

A center for the repair of Egyptian antiquities was opened last fall as part of Cairo University's Faculty of Archeology. The center was donated to the University by the Volkswagen Foundation. It is equipped with all the facilities necessary for restoration of stone, metal, ceramics, wood, cloth and papyrus, including an X-ray apparatus.

The Antiquities Organization plans a renovation of Pompey's Pillar and the Roman Amphitheater in Alexandria and has earmarked funds for repair of the tombs of Horemheb and Merneptah in the Valley of the Kings.

Egypt has asked UNESCO to add five archeological sites to the international archeological heritage. The five are the temples of Nubia; the monuments of Luxor, Karnak, and Qurna; Memphis; Old Cairo and the Abu Mina monastery; and St. Catherine's monastery in the Sinai.

The condition of the "solar" boat of Khufu has deteriorated markedly since the summer. The temporary structure in which the boat is housed, on the south side of the Great Pyramid, has proved inadequate to Egypt's strong sunlight and extremes of temperature. The Antiquities Organization is studying plans for a new museum.

Restoration work on the mosque of Amr ibn el-As has begun again. Work had stopped three years ago because of lack of funds. Recently, Mme. Sadat issued an appeal on behalf of the monument, and private donations have started to be received.

The Egyptian Antiquities Organization has erected several new courses of stonework on the northern flank of the Great Sphinx at Giza. The new stonework is designed to lessen the effects of erosion by the prevailing northerly winds. ARCE's Sphinx Project has contacted experts in the US and Egypt to discover the causes of the continuing erosion and means of preventing it. Preliminary analysis of samples indicate an unusually high concentrations of salts in the bedrock core. Plans are being made for an on-site consultation by scientists. In the meantime restoration has been stopped.

The Antiquities Organization is repairing Muhammed Ali's palace in the Shubra el-Kheima district of Cairo and plans to open it to tourists in mid-1980.

Tourism

Tenis Island, 20 km. from Port Said, will be developed as a tourist center. A tourist village is also to be built on el-Timsah Island at Luxor.

The Antiquities Organization has contracted for the purchase of two riverboats to serve tour groups visiting the temples of Philae. The boats are scheduled to be in operation in March of 1980.

The World Bank and the US Agency for International Development (USAID) have agreed to provide \$5,000,000 toward repair and expansion of facilities in Luxor. Projects to be funded include pavement of roads, widening of the cornice, extension of the water supply and improvement of communications systems.

Entrance fees to the Pyramids area, Giza, have been raised to LE 2 (10 piasters for Egyptians).

General

Mr. Abdel Qader Selim has been appointed Director General of the Antiquities Organization, replacing Dr. Victor Girgis who retired last fall. Mr. Ahmed Abdel Hamid Yussef, former head of the Documentation Center, has been appointed Director General of Pharaonic Antiquities, replacing Mr. Ibrahim el-Nawawy, who has accepted an appointment to the Antiquities Organization's committee on museums. Dr. Ahmed el-Sawy, former Director of Pharaonic Antiquities for the Delta, has taken a university post in Assiut. His duties have been assumed by Mr. Metawe Balboush who is also Director of Pharaonic Antiquities for Middle Egypt and the Oases.

Customs duties on all imported goods must now be paid in hard currency. This applies to dutiable goods freighted to Egypt or brought in as personal baggage.

Disastrous floods hit Upper Egypt from Aswan to Sohag and the Red Sea coast at Quseir this fall. It was described as the worst flooding in 25 years and damage was estimated at LE 10-12 million.

The Egyptian Academy of Scientific Research and Technology is working on an atlas of the Western Desert. The atlas will include geological as well as topographical maps, and information designed to aid in the exploitation and development of the oases and the northern coast. The US Agency for International Development will finance a topographical survey of the entire country.

The Arab League's Educational, Cultural and Scientific Organization (ALECSO) is preparing a book to correct misconceptions about Islam. Translations of Islamic classics will be published. A number of British Islamicists are also involved in the project.

Egypt will install a new traffic control system at the Cairo airport, including a new control tower. Work is also going on to prepare Luxor airport as an alternative to Cairo, with facilities for handling large-capacity planes.

News of Other Societies

A new society for the study of prehistoric Egypt was formed at the Grenoble Congress last fall. the Association Internationale pour l'Etude de la Préhistoire Egyptienne is centered at the Musée de l'Homme, place du Trocadero, 75016 Paris:

President: H. de Lumley, director of the Musée de l'Homme

Honorary : H. Hugot, Musée de l'Homme

W. Kaiser, Deutsches Archaeologisches Institut

F. Wendorf, Southern Methodist University

Editorial Secy.: F. Braunstein-Silvestre

Treasurer: R. Silvestre

A regular bulletin will be published by the society; its first number is in press.

Membership dues are 30 French francs; subscriptions are 70 francs (50 F in France, 40 F for students, 300 F for benefactors). Monies should be sent to the Association Internationale pour l'Étude de la Préhistoire Egyptienne, c/o F. Braunstein-Silvestre, Cabinet d'Égyptologie, Collège de France, Place Marcelin Berthelot, 75005 Paris. Inquiries may be sent to the same address.

The Egyptological Seminar of New York has its first Bulletin (BES) available for subscription. The cost is \$10.00 which includes a yearly membership in the Seminar. Orders may be sent directly to Scholars Press, P.O. Box 5207, Missoula, Montana 59806.

The Coptic Orthodox Church has issued an appeal for help in the preservation of Christian sites, art, and manuscripts in Egypt. The following is the text of Bishop Samuel's appeal:

Preservation of Ancient Christian Legacy
in Egypt

"It is important to preserve Ancient Egyptian Civilization in its different epochs and forms.

This great civilization, Pharaonic, Christian, Greco-Roman and Islamic, is of great value not only as an Egyptian national legacy, but also as an important heritage of the whole world.

Unfortunately, most of the articles of this heritage are not recorded. The world conscience must be burdened and disturbed, especially in this later part of the twentieth century when the world scholars, institutions and international organizations see and hear about the loss of such treasures without moving to save the little which still exists. (During March 1979 a 7th century church was burned with all its icons, manuscripts and articles.)

Some of these Christian treasures in Egypt are still in danger of loss by fire, collapse of the ancient buildings, decay by humidity, insects or the effect of underground water.

So, we appeal to those concerned about the preservation of the still existing Christian sites, art articles and manuscripts in Egypt to help rescue these precious items.

The Coptic Committee is working on two plans:

- A) an urgent short-term plan
- B) a long-term plan

This appeal represents plan A.

- 1) Photocopying and registering manuscripts and historical documents of the Coptic Orthodox Patriarchate and churches and monasteries
- 2) Photographing and registering the frescos, icons, engravings, wood and metal art works
- 3) Registering and elevating architectural drawings of ancient Christian sites

This is to be achieved by--

- a large photocopying machine which could photostat manuscripts from books as well as sheets
- a special fund to cover some of the expenses of achieving the other two items: employing a team of two young architects, two photographers and two staff members for scientific registration, and establishing the different indexes and classifications (alphabetical, geographical, categorical, etc.) for at least two years under the guidance of volunteer experts and the Committee.

The Coptic Church feels its responsibility in front of God, history and the rest of the world towards keeping these historical treasures for the coming generations. We share this responsibility with other institutions and organizations around the world.

Bishop Samuel
Chairman of the Committee

Those interested in participating may write to Bishop Samuel in care of the ARCE office in Cairo.

The text of a Resolution by the International Association of Egyptologists made at the Congress held September 10 to 15, 1979 follows in full on the next page.

RESOLUTION

The Egyptian Antiquities Organisation and the Directorate-General of Antiquities and National Museums of the Sudan have learnt with great concern of the increasing threat of destruction to archaeological sites in their respective countries. As a result of the population explosion and economic developments, the governments of both countries have found it necessary to authorize the extension of the cultivated areas and the intensification of industrial and domestic land usage. While recognizing the need for these developments, they have had a dramatic effect on the preservation of archaeological sites.

The Egyptian Antiquities Organisation and the Directorate-General of Antiquities and National Museums of the Sudan find themselves obliged to prevent by all possible means, and as expeditiously as possible, the destruction of their cultural heritage. In view of the magnitude of the problem they appeal to the Egyptologists of the world to support an immediate programme of aid which, like the campaign to rescue the Nubian monuments, will record for posterity the threatened archaeological sites of Egypt and the Sudan. The active participation of Egyptian and Sudanese administrative and scholarly personnel will be essential for the successful outcome of the work.

The International Association of Egyptologists promotes this appeal, and requests the Egyptologists of the world:

1. To give *priority* to surveys of regions under immediate threat of destruction in their programmes of existing and future archaeological missions, rather than to initiate new excavation in areas not under threat. The areas at present most at risk are the Fayum and the Delta in Egypt, and the Dongola Reach in the Sudan.
2. To support programmes of documentation, excavation, protection and publication of such threatened sites.
3. To support the raising of funds from governmental, institutional, scientific and other sources in the various countries for the financing of this programme of survey and rescue.
4. To follow the recommendations of the units to be set up for the co-ordination of these programmes in Cairo and Khartoum. These units will be assisted by an international consultative committee.

The International Association of Egyptologists welcomes the readiness of Egypt and the Sudan to collaborate with international Egyptology in these rescue programmes, by supporting their work at the administrative, scientific, and personal level, and by all other practical means.

The International Association of Egyptologists is convinced that only such a programme can rescue the material evidence for the cultural history of Egypt and the Sudan.

A GLIMPSE AT OBSTETRICAL PRACTICES IN AN EGYPTIAN VILLAGE

A rare glimpse into obstetrical practices in a rural Egyptian village was granted the author while serving as a volunteer with the Berkeley Theban Mapping Project in May, 1979. The expedition was housed in the village of Kom Lollah by Medinet Habu, the mortuary temple of Ramesses III.

Shortly after my arrival I became acquainted with Dr. Boutros Wadie, one of three family practitioners who served the 65,000 people in the complex of eleven villages scattered over the site of ancient Thebes on the West Bank of the Nile across from Luxor. An afternoon was spent sipping tea while comparing medical practices in Egypt and America.

Communication was no problem. I learned to my surprise that medical school in Egypt is conducted entirely in English with English text books. This legacy from the British assures that all Egyptian physicians are fluent in English and often educated to practice medicine far beyond the limitations imposed by available facilities.

The village women customarily delivered their babies at home, assisted by experienced older women. Accordingly, in his four years out of medical school, Dr. Boutros had attended only three deliveries. All had been desperate emergencies in which he was a last resort. Little did we suspect that we would soon encounter his fourth.

Several nights later as I was about to fall asleep, there came a rather urgent knocking on our door. I opened it to see Dr. Boutros. "I need a consultation", he said. "I've been called to see a pregnant 15-year-old girl in a neighboring village. Her family says she has been possessed by a demon--in truth she is convulsing with eclampsia!"

With a sinking feeling in my stomach, I blurted out "of course". As I rapidly dressed, I speculated on the prospects for this girl. Eclampsia is the severest form of toxemia of pregnancy-- a dread complication in the best of

circumstances. In American today the maternal mortality is about 10% and fetal mortality 30%. What are the odds for this child-mother in a rural village in Egypt?

Returning to the door, I was ushered to a sheepskin-draped donkey which had solicitously been prepared for my transportation. The night was rather dark and my prior experience in donkey riding was limited to a couple of short rides on desultory beasts to visit ancient monuments in the bright heat of the day.

This donkey, however, instinctively knew it was finally returning home to rest after a long day's work, and promptly proceeded for that goal with a spirit and vigor vastly beyond my experience or expectation. Needless to say, my concerns for the girl's health were instantly competing with concerns for my own. With a great sense of relief among man and beast, we finally arrived at the village of El Kom.

Winding through the streets, we arrived at the home of our patient, Fatimah. At the door, the scene was evocative of a Cairo bus at rush hour--the room was packed with people talking excitedly. Dr. Boutros finally persuaded them to leave, and I saw our patient lying on a bed woven of palm fronds, cradled in the bodies of five women seated tailor fashion.

I felt disquieted by the coldness of all present to the sudden intrusion of a male foreigner. However, Dr. Boutros introduced me and related my qualifications, and within a few minutes, to my great relief, they radiated genuine warmth. Apparently, with the fatalistic outlook characteristic of the area, they had accepted that it was the will of Allah that I should be provided to help.

It was now time to assess the magnitude of the problem and the resources at hand to meet it. I knew that Dr. Boutros had every piece of medical equipment he owned, along with his total stock of drugs slung over his shoulder in a bag the size of a large camera case. I soon became impressed that while his supplies were limited, they were well chosen.

From the family, we learned that this was Fatimah's second pregnancy. Her first had terminated one year earlier shortly after she turned 14 years old. It was a premature baby at six months, and it expired shortly after birth--an event so common with the first pregnancies of the child brides of the area that it is almost taken for granted.

This time, however, she was only a month from term. As was typical, she had no prenatal care. For the preceding couple of weeks, she had not felt well. She had developed

puffiness of face, hands and feet. Increasingly severe headaches were accompanied by blurred vision and abdominal pains--the classic symptoms of severe toxemia and impending eclampsia.

The village soothsayer had provided her with an amuletic verse of the Koran inscribed on a scrap of paper folded in the proper fashion to provide her relief. The family, devout Moslems, had thoughtfully also tacked a picture of the Madonna and Child to her wall. Nevertheless, when the demon arrived to wrack her body with convulsions, they turned to Dr. Boutros as their last resort. The little obstetrician from America was an unexpected extra.

Rapid examination showed Fatimah to be comatose with a blood pressure so high that lethal cerebral hemorrhage could easily occur. Fortunately, conditions were very favorable to induce labor--the crucial beneficial finding, because even in the most advanced obstetrical centers of the world, the ultimate treatment of eclampsia is simply to deliver the baby either by inducing labor or by cesarean section. Her situation was so critical that attempting a night transferral across the Nile to the Hospital at Luxor was not a good choice.

Dr. Boutros' limited pharmacopia contained the key items we needed--Valium given intravenously to stop her convulsions, Darvon given intravenously for pain relief, and Pitocin to induce labor. We had two half bottles of glucose water for IV fluids. It was all we needed. As Dr. Boutros sorted out his equipment, he sent the family to boil water. Boil water! A pang of anguish shot through me. Since childhood, I've watched movies where the doctor came to the log cabin or whatever and sent the husband off to boil water. I've practiced obstetrics for over twenty years, delivered thousands of babies and never got to ask anyone to boil water. And here, Dr. Boutros coming for his fourth delivery in as many years, beat me to the punch!

The mud brick room was about 10ft. square. Palm fronds loosely spread over the ceiling would provide broken shade during the day. On Dr. Boutros' request for light, a single naked light bulb on an extension cord was dropped down through this ceiling to be our sole source of light. We attached our IV bottle to another frond. Lacking a suitable stethoscope to hear the baby's heart beat, we prepared the family for the fact that the baby would probably be stillborn as we were never able to detect a heartbeat. As intravenous Pitocin infusion induced labor, Dr. Boutros convinced the women that it would be effective without the traditional local supplement of an onion inserted in the rectum to promote a good labor.

Two wooden chairs and a decrepit table were brought into the

room which had no furnishings other than the crude bed. The families' chickens wandered in and out. I was startled when they were joined by a young man who, it rapidly became apparent, was mentally retarded. With gentleness and kindness, he was eased from the room. I was deeply impressed with the manner in which he was treated--a marked contrast to what I would have expected in America. They explained to me that such people are "special to Allah" and, accordingly, treated with respect and consideration.

No longer convulsing, Fatimah's body was consigned to one woman holding her head in her lap and another squatting at each hip. As labor ensued, they rotated and substituted the positions almost hourly--usually coincident with the arrival of glasses of tea for Dr. Boutros and myself.

In examining Fatimah during the course of her labor, I learned of another prevailing custom of rural Upper Egypt. Like all the women of the village, she had been circumcized. This procedure, which involves excision of most of the labia minors and part of the clitoris, is traditionally carried out at about age 3-4 months. It is done by one of the older women of the village using a razor blade or a piece of broken glass. In other villages near the Delta, this is delayed until puberty--sometimes with disastrous emotional or physical consequences.

The eight hours of Fatimah's labor passed quickly as we stayed at her side. With Dr. Boutros translating and filling in from his own knowledge and observations, I gained an insight into sexual customs, mores and morals, which is rarely afforded an outsider--the preceding paragraph being but one example.

Shortly after dawn, the baby was ready to deliver. Fatimah was still unconscious, but her vital signs were stable, and I felt elated that her problem was under control. The baby's fate was still in doubt.

Dr. Boutros had soaked his obstetrical forceps in the boiling water, but they were not needed. A small episiotomy was performed with scissors (the women present would have used a fragment of broken glass), and a male baby was delivered, weighing about five pounds. Its prompt gasp and cry was followed by shrieks of joy--and I experienced once more that indescribable elation which would make it difficult for me to ever give up obstetrics.

The rest, however interesting, is an aftermath. After the placenta was delivered and the episiotomy sutured, the patriarch of the family entered with a tray of glasses with hot water buffalo milk mixed with molasses. We all drank this rather ceremoniously. One of the women dug a hole beside

Fatimah's bed and buried her placenta, along with a mixture of raw sugar and spices "to assure a good pregnancy next time". Meanwhile, the baby had been dried off and wrapped in an appalling assortment of rags (which Dr. Boutros had insisted at least be washed and clean) so that it would appear to be a worthless bundle and thus deceive the "evil eye".

I felt like I could win an election for Mayor of the village as I shook hands with the members of her extended family. In truth, most of the village people were in some manner relatives. The sun was well above the horizon when, content that our patient's condition was stable, Dr. Boutros and I remounted the donkeys to return to Kom Lollah. Tired but exhilarated in the bright sun light, riding a donkey seemed to come naturally.

As a footnote, let me add that Fatimah did not regain full consciousness for another 24 hours, and was totally unaware of the drama in which she was the central figure. When I revisited her the following day, the family wished to name the baby after me, but as the name William Benson does not roll freely off the Egyptian tongue, it was decided instead that I should choose a name. With the help of Dr. Boutros, we selected Naim, which as I understand it, roughly corresponds to a Moslem form of paradise. We all celebrated by sipping tamarind tea while Fatimah nursed Naim with the family smiling happily.

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THE SA'ID BY MOTORCYCLE

A Brief Guide

Aswan

New, pleasant and reasonable hotel: Hapi--double:
5.50 L.E.. Restaurant, beer (Stella)
Also pleasant: Aswan Palace, Hotel Shalīb, and Grand
Hotel. Shalīb has a restaurant with a choice of
meals (most others have one standard meal each day);
Stella beer, reasonable prices.

The Kalabsha temple required a permit from Aswan police.

Edfu

Two hotels, baladi but serviceable, cold water.

Hotel Ptolemie--older

Hotel Hurriya

The buffet in the train station serves lunches and
dinner that are quite good.

There is a resthouse at the temple with Stella beer,
tea, and soft drinks.

Luxor

Medinet Habu Hotel: very cheap, good food, showers with
usually warm water. Stella beer. (West bank)

Shaykh 'Ali Hotel: cheap, food, beer. (West bank)

Horus Hotel: reasonable prices, hot shower, clean and
pleasant. (East bank).

There is a disco in the Etap Hotel--clientele tends to
overdress.

Qina

New Palace Hotel: food was good and cook was happy
to prepare a special greaseless dinner. The
local cheese and bread were superb.
Stella beer.

Dendera

Resthouse: pleasant but bring your own food; buy Stella
beer there; possibility of a room but Qina is
preferable.

Abydos

Resthouse: Stella beer and drinks. Though a restaurant
was under construction, bring your own lunch.

Sohag

Baladi hotels exist, without hot water. We had to go
personally to the police to register. The Atlas
Hotel was clean and serviceable.

Naga' Hammadi

We were told of a tourist hotel, but did not check.

Asyūt

'Omar Kayyam Hotel was clean and had hot water. They
will bring food from outside, but it is better
to manage for yourself. They will also bring in
Stella beer. There are no public beer spots in
Asyūt, though one could try the Professors' Club
or other private clubs to see if they have it and
will admit you.

Other hotels: Isis and Savoy.

Buses to the oases leave from the bus garage, about one-
half block to your left when exiting the train sta-
tion, as well as taxis. The restaurant in Asyūt
is across the street that the train station faces to
your left, almost as far as the bus garage. It is
a very pleasant place with good chicken.

Millawī

Good baladi hotel on main road north of city center,
above a good baladi restaurant on ground floor of
same building. Stayed three nights.

Minya

Lotus Hotel is the best bet, but full of tourists. Large
comfy rooms, clean, warm water, rooftop restaurant
with Stella beer. Reasonable rates.

Savoy Hotel, reasonable, very pleasant old hotel with
large rooms. Next to it is an indoor-outdoor
restaurant with a limited menu but good chicken
and Stella beer.

Kharga

Very nice government hotel on your right as you enter:
the hotel. Adequate food--no alcohol (BYOB).

Frequented by Germans in winter. New developments separate the hotel from the old city, which must be seen. However the hotel is within walking distance of the temples and the marvelous Bagawat necropolis.

Dakhla

Though the guesthouse (Madyafa) is now used to house single male government employees, travellers of both sexes are put up. The toilet-shower stalls were unbearable. A friend had told us of a very nice government resthouse, so when a local agricultural engineer insisted we would be better off in the second class resthouse (istiraha daraga tanya), we moved, but found it worse: a box composed of small rooms, without water and smelling of raw sewage. There is also another, called istirahat al-bank, which seems exclusive, and istirahat al-gumhuriya, the latter being perhaps the best choice. We did not have time to try out these last two. The Madyafa is central, at the edge of the old city, which is not to be missed, and near the local restaurant and some ba'ala's. Apparently arrangements can be made to continue to Farafra and Bahariya with truckers, etc.

A. Chris Eccel
Former ARCE Fellow

THE FOURTH SEASON

OF THE NAG HAMMADI EXCAVATIONS

The fourth season of the Nag Hammadi Excavations was conducted from December 22, 1979 to January 15, 1980. This season continued the work of previous seasons (1976, 1977-78) at the site of the monastery-basilica complex of St. Pachomius at Faw Qibli, a village located about 20 km. east of Nag Hammadi. Earlier work had identified the dimensions of a large basilica (77 m. by 40 m.) whose architectural members (mostly columns and bases) lie scattered over the site. This was a five-aisle church with four rows of interior columns terminating in a return aisle on the west. In addition, the remains of earlier buildings below the basilica were identified--one of these possibly being a fourth century church.

The objectives of the fourth season were to delineate more clearly the architecture and plan of the large basilica (dating from the fifth century) and to ascertain more features regarding the lower building, believed to be a fourth century church. These objectives were largely achieved in this relatively short season with satisfying results.

Regarding the fifth century basilica, sizeable portions of its floor were uncovered in two excavation squares. This floor was made of large limestone slabs closely fitted together. In other squares portions of stylobates were uncovered on the north and south sides of the basilica. About nine meters of the massive foundation of the west wall were exposed.

More remains of the fourth century building were uncovered. The discovery of a portion of the semi-circular apse wall of this building confirmed the judgment that it was a church. Although its dimensions were not fully determined, remains of walls identified suggest that it was a fairly large building, also with five aisles.

The identification of these two large churches, both evidently related to the Pachomian monastic movement,

substantiate literary allusions to the magnitude of the work begun by Pachomius. Furthermore, its relationship to movements represented by the Gnostic papyri and Bodmer papyri (whose provenances are in the same area) becomes more and more intriguing. Further archaeological work contemplated in this area should contribute more data to the understanding of the development of religious movements in this part of Upper Egypt.

Bastiaan Van Elderen
Field Director
Nag Hammadi Expedition

REMARKS FOR A NEW HISTORY OF MUHAMMAD ALI'S EGYPT

Social historians have tended to use only a limited number of sources in their attempts to characterize and explain various aspects of early nineteenth-century Egyptian society. As Chris Eccel indicated in his discussion of printed materials dealing with a subsequent period of Egypt's history,¹ a familiarity with (even if not always a systematic utilization of) 'abd ar-Rahman al-Jabarti's Aja'ib al-Athar, Ali Basha Mubarak's al-Khitat at-Tawfiqiyyah and, to a lesser extent, Nikula Turk's Mudhakkirat is generally sufficient to allow current researchers to make credible statements about his or her historical subject. If these references are spruced up with the addition of ones to the most popular travellers' accounts of the period such as those of Volnev, Bruce, Pococke, Savary and St. John and of various reports gleaned from the British Public Record Office or, preferably, the foreign language collections of Cairo's Dar el-Watha'iq al-Qawmiyyah, a study's credibility is virtually unimpeachable.² But its conclusions may not be the best ones possible.

For almost thirty years, Ibrahim el-Mouelhy of the Institut d'Egypte has been working on a study of the politics of Egyptian agricultural land from 1517 to 1760 based on 1000 official documents from the Egyptian national archives. He is quite reticent to show it to anyone, partly because he is afraid that anyone who uses it before it is published will not acknowledge her or his debt to it and partly because of the trouble he has had finding a publisher for it in the first place. But it has resulted in a substantial conference paper which demonstrates a number of significant errors concerning land policies and practices in al-Jabarti's chronicle.³ And it should therefore remind us that all of the sources mentioned at the start of this essay are more or less "official" ones--subject to the biases of their urbane, central government-oriented authors.⁴

Recent scholarship has tried to correct the misconceptions inherent in these sources by attending to materials more closely related to the everyday life of significant groups in Egyptian society during the period just prior to Muhammad Ali's regime. Andre Raymond's and Afaf Lutfi as-Sayyid-Marsot's classic studies demonstrate the importance of the Cairo mahkama ash-shari'iyah records for historians of this period.⁵ Gabriel Baer and 'abd ar-Rahim 'abd ar-Rahman have made suggestive explorations into the contemporaneous long folk poem of Yusuf ash-Shirbini.⁶ Peter Gran and Michael Dols have produced studies which investigate the theological and medical treatises written during the eighteenth century, respectively, in order to see what these indicate about Egyptian society during that period.⁷ Perhaps most fruitfully of all, F. de Jong and Terry Walz have succeeded, independently, in bringing to light the private documents of at least two great families whose members were very influential in the economic and social life of eighteenth-century Egypt.⁸

Unfortunately, the focus of almost all of these research projects remains fixed upon the powerful mercantile, religious and literary elites which made up, along with the officers of the government, the center of late eighteenth-century Egyptian society. To be sure, we are better off having gotten away from an Egyptian history, comprised of the comings and goings of sultans and mamluks,⁹ but we remain bound to an elitist perspective on Egypt's history--primarily because of the lack of source material which would enable us to formulate either a provincial or lower-class one. This paper will indicate some possible leads into the latter field of investigation which seem never to have been explored, although I tried very hard to do so while I was in Egypt from July 1978 to August 1979 with the ARCE.

Although the mahkama shari'iyah records for Cairo are beautifully arranged in a reading room in the High Court office building, just inside its Shariah Ramsis entrance, and those for Alexandria and parts of the Delta are reputed to be housed in the Dar el-Mahfuzat collection just beside the citadel, the location of those for the Sa'id remains a bit of a puzzle. Archivists at the various collections in the capital claim to have no holdings of records sent up from the south, while court officials in the provincial centers of Qina, Sohaj and al-Minya claim that all of their early documents were sent to Cairo years ago. Late in the summer of 1979, thanks largely to the return of Dr. 'abd ar-Rahman from Qatar, I was finally shown a hand-written list of some twenty mahkama documents from the Qina courts of the late eighteenth century by the archivists of the Dar el-Watha'iq at the citadel. It appears that whatever records survive from this province are presently being either moved to the Dar or put into circulation there at this time. Perhaps in another couple of years enough of them will be available for

examination that an investigation of nineteenth-century Qina social life based upon them can be attempted. Dr. 'abd ar-Rahman has already begun to look through those records which have surfaced and so we may expect from his work the first real indications as to what they contain.

Upper Egypt's Coptic communities had presumably at least as significant a place in the social and economic structure of the region during the eighteenth and nineteenth centuries as they do currently. But the writing of the history of this community has until now been left almost entirely in the hands of writers who have simultaneously a vested religious or political interest in that history and a generally uninteresting approach to its organization. Besides many Arabic language examples of this sort of history-writing are two quite recent Western language ones--Doris Behrens-Abousif's Die Kopten and Iris Habib al-Masri's The Story of the Copts. It should be emphasized that both Jacques Tagher's Coptes et Musulmans and the general orientation of the staff of the Society for Coptic Archeology in Abbasiyyah lie outside the sweep of this rather broad condemnation; both deserve serious attention.¹⁰

Specifically, the Society provides an entryway into whatever historical documentation has been preserved by the central organization of the Coptic church, on whose grounds its library and offices are housed. I know of nothing particular which is immediately available in this area, such as membership or tithing records or parish reports, but I was able to see a few very interesting manuscripts which are among the holdings of the Library of the Coptic Patriarchate.¹¹ One of these contains a (rather ordinary) account of Egypt's history in 1787; another contains the text of a letter addressed simply to an unnamed wazir which was written about 1807. This collection also included manuscripts which deal with inheritance (dated 1788) and the location of the church's dioceses (as of 1715) among many other subjects. It would almost certainly be a significant contribution to our knowledge of Egypt's social history were someone to attempt to put the hundreds of sermons and prayers preserved in this library in their political context, or to draw political implications from them.¹²

Besides the orthodox Coptic church, the Franciscan missions and their adjunct Coptic Catholic congregations constituted a significant social community in the eighteenth and nineteenth-century Sa'id. And the history of this community is only little better understood than that of the orthodox one. That anything of it at all is known is due in large part to the writings and editorial efforts of Father Giambardini which have been published by the Franciscan Center for Oriental Christian Studies in the

Muski district of Cairo.¹³ That Center's library opens the door to a very extensive literature concerning the activities of the Franciscans in both the Sa'id and Abyssinia during the late seventeenth and the eighteenth centuries. Although most of this literature is available from Rome, a large part of it has been assembled or published in Alexandria and Cairo.

By far the most fascinating of the prospective document collections which may be of use for the writing of Egypt's social history at the end of the eighteenth century concerns this particular community and had its surface scratched by Abuna Giambardini in 1958. In that year he published an edited version of a set of registers which list the baptisms, conversions and deaths which occurred in the Franciscan Upper Egyptian missions over a scattered set of years around 1770. Even if the use of these documents to establish physical growth within the community may be met with some justifiable scepticism,¹⁴ the possibility that these documents record the occupations of those who became converts or who died during this period might allow us to infer political or economic trends from changes in affiliation to this religious organization. Furthermore if there are records of community tithing which have survived and these can be matched to the occupational composition of the congregations in Upper Egypt, all kinds of important questions about the social and economic life of the region during the late 1700's might be able to be answered. In hopes of being able to address such issues, I went to the Franciscan Seminary in Giza where Abuna Giambardini said these documents were stored. They are no longer kept there. As nearly as I and Father Ladislaus van Zeelst of the Franciscan Center can ascertain, these documents are now kept in the Franciscan church at 29 Sikket ad-Daher just behind Midan al-Madbah al-Inglizi near Bayn as-Surayn. However, the archivist who alone knows anything about them (Father Gawdinson Manfredi) only comes into the area from Giza on Sundays. This, on top of my inability to read Latin, dissuaded me from attempting alternative ways of getting access to this collection. It remains to be explored.

As a final note, perhaps the finest and most extensive collection of travel literature for the eighteenth and nineteenth centuries in Egypt is contained in the library of the Swiss Archeological Institute on the east side of Zamalik. The Institute's director, Dr. Haeny, is extremely knowledgeable and helpful on matters pertaining to the geography and narrative history of the Sa'id. It goes without saying that extreme care should be taken in using the books in this collection. Among its more useful items is J. Bergh's Aegypten in historischer...Hinsicht (1799), which I was unable to find anywhere else in town.

Egypt's Dar al-Watha'iq and Dar el-Mahfuzat archives along with the chronicles of al-Jabarti and Nikula Turk and the historical gazeteer of Ali Mubarak are indispensable sources for the social history of Upper Egypt of the eighteenth and nineteenth centuries. Nothing in this note should imply that these materials can be ignored or dispensed with by anyone who writes such a history. But as correctives to whatever biases or inadequacies these standard works and collections may have (especially as they concern areas away from the capital city or attributes of other groups than the various elites of Egyptian society during that period), as many other alternative source materials as possible should be used by anyone writing the country's social history.¹⁵ Raymond, as-Sayyid-Marsot and Walz have begun the job of ferreting these out, but there are surely other possibilities left to be uncovered by the imaginative researcher.

1978-79
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References

1. See his note on used book shopping in a recent issue of the Newletter of the ARCE. [No.105, 5lff., Ed.]
2. One such study is Helen Rivlin's The Agricultural Policy of Muhammad Ali in Egypt (1961).
3. This paper was apparently not included in the published proceedings of the conference on al-Jabarti for reasons having to do with Egyptian academic jealousies. Academic jealousies are not the sole property of the industrialized West.
4. This is not to say that these works are totally useless to present-day historians. Jacques Berque's monumental Egypt: Imperialism and Revolution (1973) indicates how fruitful a systematic reading of Ali Mubarak's gazetteer can be.
5. Raymond, Artisans et Commerçants du Caire (1973-74), two volumes; Marsot in the Journal of the Economic and Social History of the Orient 16 (December 1973).
6. Baer in Asian and African Studies 8 (1972) and 'abd ar-Rahman in JESHO 18 (October 1975).
7. Gran, Islamic Roots of Capitalism (1978) and Dols in the most recent JESHO.
8. de Jong, Turuq and Turuq-linked Institutions (1978) and Walz in his paper delivered to the conference on Egyptian history at Aix-en-Provence in the spring of 1979.
9. As the epitome of this sort of Egyptian history, see any of the works of P.M. Holt.
10. Tagher's book was published privately in Cairo in 1952. It appears to have been banned soon after its release and is quite scarce.
11. Michael Dols first drew my attention to the historical account contained in the volume "History 54" of the Library's collection, while Dr. Merit Ghali graciously made the arrangements which enabled me actually to copy it out.
12. Along, say, the lines pursued by Patrick Gaffney in his 1978-79 ARCE project.
13. For example, his I Primi Copti Cattolici (1958).

14. Such doubts do not seem to bother Thomas Philipp concerning his study of the Syrian community in nineteenth Alexandria.
15. I hope it is superfluous for me to say that the reason for looking into Coptic and Franciscan sources for Egyptian history is not that they will enable us to demonstrate the importance of Copts and Catholics in Egyptian history, but rather that they will help us better to document the general history of provincial and lower-class elements in Egyptian society by intelligent inferences from aspects of provincial or lower-class life of which we have a record (those for Copts and Catholics, hopefully) to aspects (those for poorer or provincial Muslims, for example) of which we do not. The history of this or that ethnic group is seldom a very fruitful project and often has undesirable political implications.

THE POLITICAL ECONOMY OF EGYPT AND THE RISE OF
THE EGYPTIAN BOURGEOISIE, 1920-1952

My purpose in being in Egypt during the second semester and the summer of 1979 was to complete research on a study of the bourgeoisie in Egypt from the end of the First World War until the military take-over in 1952. I had commenced research on this project in 1974-75 when I was in Egypt for the year. While back in the United States in the intervening years, I had also made progress on the research. My stay in Egypt enabled me to finish the research work, and I am now in the process of writing up the results. I hope that the finished product will be a book-length manuscript.

In this report I should like first of all to sketch out the kind of research I accomplished in Egypt and then provide some general ideas and conclusions drawn from this work. Hopefully, these ideas will be developed much more expertly in the finished manuscript.

As my goal in Egypt was to complete research that I had not been able to do when I was there before, I had set for myself four essential tasks. Firstly I was anxious to read more widely in the Arabic press from these years, especially those newspapers on the left which were critical of Egyptian capitalism and the bourgeoisie. In my previous stay in Egypt I had been able to consult the most influential organs of Egyptian capitalism, most notably Economiste Egyptien, Revue de l'Egypte Economique et Financiere, Informateur, the journals of the foreign and Egyptian chambers of commerce, al-Bassir, al-Muqattam, Bourse Egyptienne, Egyptian Gazette, Egypte Contemporaine, and so forth. The newspaper holdings of the Dar al-Kutub proved especially valuable, and there I took the opportunity to read such leftist journals as al-Wafd al-Misri, al-Fajr al-Jadid, al-Jamahir and others. These afforded a much more sobering view of capitalist Egypt from the vantage point of its intellectual critics who made an effort to describe working conditions within factories and on the estates of capitalist landlords. A close reading of the Egyptian press from 1945

to 1952 demonstrated a mounting social, political, and intellectual crisis as poverty, unemployment, and vast income disparities became primary concerns of the population and were clearly manifested in Egyptian politics and the press. The failure of the established, parliamentary parties to deal effectively with these issues and to alleviate the discontent of the population doomed it to being overthrown.

Another purpose in consulting the rich newspaper collection at Dar al-Kutub was to amplify my knowledge of the minority communities in Egypt. It was from these communities that many of the leaders of the bourgeoisie in Egypt sprang. In particular, I read with great interest several publications issued by the Jewish community in Egypt, most notably Israel, Aurore, and al-Shams. These reflected the growing tensions and cleavages in this community between the well-to-do, haute bourgeois elements and the poorer strata and the ardent Zionist sympathizers and those who at the very least felt an ambiguity in supporting Zionism and cherishing their Egyptianness.

I also sought to amplify my knowledge of the Greek community living in Egypt, especially its bourgeois elements. Through the efforts of a Greek-speaking undergraduate at the American University in Cairo I was able to have relevant articles in the Bulletin of the Greek Chamber of Commerce translated as well as chapters of books providing data on the leading businessmen of the Greek community.

My second major task was to gain access to the French Embassy archive in Cairo. Unlike the British and the Americans, the French have adopted the practice of retaining their ambassadorial archives at the post. I was given permission to examine these materials and found them extremely useful. As I had already been through the British archives at the Public Record Office in London and the American archives in Washington, I did not find that French reporting about the Egyptian economy and polity was casting a new light on these subjects. What proved valuable, however, were the reports detailing French business and cultural interests in Egypt and also French contacts with minority communities in the country, notably the Coptic community and the Greeks. These reports provided further information on foreign businesses in Egypt and the minority communities from which many of the foreign businessmen sprang.

Thirdly, I was anxious to carry out interviews with Egyptian members of this bourgeois stratum. I had conducted interviews with the old bourgeoisie outside the country (in New York, London, Paris, Geneva, and Athens). Most of these people were from the foreign communities in Egypt, and I wanted to gain a perspective on the native-born Egyptian business elite. I interviewed a number of these persons,

and although I gained some useful insights, the interviews were much less candid than those I had conducted outside the country.

Finally I hoped to make some use of Egyptian private and government archives, although I was aware that access would be difficult and recent materials could not be seen. I did use, with profit, archives of the Society for the Study of Contemporary Egyptian History as well as the Egyptian National Archives at the Citadel. In the latter repository I found illuminating records from the Ministry of Industry and Commerce detailing the way in which business firms operating in Egypt sought to comply with a 1947 law obligating companies to increase the number of Egyptian employees and workers and to appoint a larger number of Egyptian board of director members.

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It is difficult in a short essay to develop the conclusions of my work. One of my goals was to assess the effort made by the bourgeoisie in Egypt to create a viable and autonomous capitalism and to promote Egyptian economic development in this way. Many of the prevailing theories about development in third world societies have stressed the difficulty facing colonial and neocolonial states in initiating a process of economic development while still linked to the international capitalist order. This position has been stated most forcefully by Andre Frank writing about Latin America and by Samir Amin describing contemporary Africa. Yet Egyptian economic history yields a much more qualified interpretation of this problem. In Egypt a capitalist class did emerge and sought with some measure of success to establish capitalist institutions and to industrialize and Egyptianize the economy. These individuals did so against the protest of overseas capitalists and even in many cases in opposition to the interests of British capitalists despite the fact that the British army was garrisoned in Egypt. An important turning point in Egypt's modern economic history occurred with the introduction of protective tariffs in 1930. Behind these walls Egyptian industries of the import-substitution variety began to take root. One of the most important industries was in the field of textiles where British interests were steadily undercut in the 1930s and 1940s.

An interesting finding of this study is that an important entrepreneurial role in these developments was played by foreigners resident in Egypt. Although these individuals may have accumulated wealth originally as mere agents or compradors of overseas commercial firms, by the end of World War I they were striving to industrialize and diversify the Egyptian economy. Far from being subordinates

of overseas interests in Egypt, they struggled to erect a vigorous and autonomous Egyptian capitalism. Individuals from these backgrounds ran Egypt's leading joint stock companies and also articulated the country's new capitalist ideology. Although these foreigners resident in Egypt cherished their status as foreign nationals, they intended to live out their lives in this adopted homeland and wanted to pass on their possessions to their children.

Yet despite impressive ideas and personalities the effort to drive the economy forward at high rates of growth failed, and eventually private capitalism and rule through parliaments and parties was brought to an end in the Nasser years. In part this failure stemmed from the enormity of Egypt's problems. Its population expanded rapidly between 1920 and 1952, and population growth wiped out many of the gains from economic growth. Egypt had already had its agricultural revolution in the nineteenth century, and its ability to expand the amount of arable land and to increase agricultural yields was limited. Industrial and commercial development were required to take up the slack, and yet despite the blandishments of the new capitalist class, Egyptian landlords were not persuaded to transfer their investments from the land into finance, commerce, and industry. One might say that the foundations of industrialization were laid during these years, but the actual achievements were not in keeping with the aspirations of the industrialists or the economic needs of the country.

In 1952 the military seized power and gradually ousted the foreign bourgeoisie and nationalized the major business firms operating in the country. The roots of this development can be traced back beyond 1952, especially to the immediate post World War II period (1945-52) and the failure of a capitalist polity and economy. By this time most Egyptians recognized the enormous disparities of wealth prevailing in the country, as manifested in the unequal division of the land, as well as the problems of poverty, unemployment, and inflation. There was a widespread feeling that reforms were needed and that the economy needed reinvigoration. Yet reforms were not carried out. The political system remained paralyzed; the economic and political power of the landlords too well entrenched. As the country lurched from financial crises to social discontent and violent confrontation with the British the army prepared itself to take power.

National Endowment for the
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THE OSTRACA OF THE COPTIC MUSEUM

A PRELIMINARY REPORT

From August, 1978 until July, 1979, I worked on the collection of catalogued ostraca at the Coptic Museum in Old Cairo. My efforts in the project were supported by the American Research Center in Egypt, Inc. and Brigham Young University, were made possible by the permission of the Higher Committee of the Egyptian Department of Antiquities, and were facilitated both by the General Director of the Coptic Museum, Mr. Munir Basta, and by his kind staff. Especially helpful in my work was Madame Ida Ibrahim el-Sayid, the curator of the ostraca themselves. In addition Mr. Girgis Daoud Girgis, Chief Curator at the Museum, provided great assistance to me. Of course, many others have graciously assisted my work in my ways. These others include Madame Fatma Mahmoud Muhammed, Madame Amal Gorgi, Madame Samiha Abd el-Shihid, Mr. Fathi Melek Wasif, Mr. Magdy Nakhla and Mr. Maged Aziz. To all of these, and to the rest of the Museum's staff, I owe an enormous debt of appreciation which I gratefully acknowledge.

* * * *

During a conversation in the winter of 1977, Dr. Aziz Suryal Atiya of the University of Utah suggested that I seriously consider working on the unpublished ostraca in the Coptic Museum in Old Cairo. In accordance with his suggestion, I applied for support from the American Research Center in Egypt, Inc., and was awarded a fellowship for the academic year 1978-79. When I arrived in Egypt in July, 1978, I learned that permission to study and publish the ostraca of the Museum had been granted to Mr. Gawdat Gabra Abdel-Sayed who is currently a student in Coptology at the University of Münster. By good fortune, he and I met shortly after my arrival and we agreed to work cooperatively on the ostraca. Permission for our joint venture was given in early September by the Higher Committee of the Egyptian Department of Antiquities. Although Mr. Gawdat has spent the entire year

studying in Münster, he and I have agreed in principle to a division of labor which we both anticipate will lead to the appearance, in print, of the unpublished ostraca currently collected and catalogued in the Museum. In fact, we expect that this will be the first in a series of cooperative efforts which we hope will include many of the thousands of Coptic ostraca excavated and now stored in magazines belonging to the Egyptian Department of Antiquities.

Our first cooperative venture, however, has been more modest in its scope, including only the unpublished pieces currently in the Museum's collection. In my reckoning, to date there exist 913 catalogued ostraca of which 380 have been published and 533 have not. The bulk of the published pieces were worked on by Dr. W.E. Crum, appearing in his two monumental works on ostraca, Coptic Ostraca: From the Collections of the Egypt Exploration Fund, the Cairo Museum and Others, London (1902), and The Monastery of Epiphanius at Thebes, Part II, New York (1926). This latter was done in collaboration with Dr. Hugh G. Evelyn White.

The basic motive for undertaking such a project was my conviction that the Coptic era has often received only modest attention from scholars. It was frequently viewed as a faceless age in Egypt's long history whose major value lay in its linkage of the Roman and Byzantine ages to that of Islam. It was merely the bland thread which connected these disparate strands of Egypt's past and it was seen to have had little, if any, originality in itself in matters of art, architecture, theology, and literature. But I had been picking up clues during the past few years that this was not so.

Coptic Studies did enjoy a Golden Age of study from about 1880 until 1930. But even in this period, much of the interest lavished on Coptic things was tangential to the concern focused on the remarkable discoveries of materials from the Pharaonic and Ptolemaic periods. A revival of sorts has occurred with the discovery of the Coptic Gnostic library from Nag Hammadi. More students than ever before are learning the Coptic language in order to study the Nag Hammadi texts. But in a sense this does not lead to a broader study of the history of the Copts since most of these texts were likely not composed in Egypt and thus do not reflect much of what is truly Coptic. In addition, the library is primarily theological in focus. While this forms an important dimension of life and of the life of the mind, it does not encompass the total life and living of the Copts. It was these observations, plus my own growing interest in the Egyptian Christianity of late antiquity, which led me to seek a way to broaden my interest. And the study of the ostraca have allowed me to glimpse through a window into the work-a-day

world of the Copts. For they reflect back to us the warp and woof of daily life in the cities, villages, and monasteries of Egypt.

The whole project consists of several phases, some of which are now completed, the others remaining to be finished. Let me describe them briefly.

I. A major task was to determine which of the ostraca had already been published. My basic guide to literature that dealt with Coptic inscriptions, including ostraca, was Winifred Kammerer's A Coptic Bibliography (University of Michigan Press, 1952). I found that the German Archaeological Institute had the most complete collection for my needs and I was able to check about 95 percent of the references in Kammerer's bibliography. Since I must yet check the other 5 percent, plus other reports of excavations in Egypt since 1950, there is a chance that some of the ostraca, which I now regard as unpublished, may have been published in the works that I have not yet examined.

II. After I had a fairly clear idea which ostraca had been published, it was necessary to go through the collection and isolate those pieces so that I had an idea what parts of the collection required my attention. The ostraca published by Crum in his Coptic Ostraca, referred to above, which are still housed in the Museum, were found in cases 34, 35, 36 and 48. Crum had not only published the texts and translations of many of these, but he had also provided a description of each piece, numbered from 4346 to 4524 in the Coptic Museum's collection, in his work entitled Coptic Monuments, Catalogue general des Antiquites egyptiennes du Musee du Caire, Nos. 8001-8741 (Cairo, 1902).

Case 36 yielded another interesting bonus when I found the 24 ostraca, numbered 3095-3113 and 3115-3119, that were published by Wilhelm Hengstenberg as part of the larger number of so-called ETMOYAON ostraca found in Egypt and Palestine. These were receipts for grain delivered to the mill, the flour then being shipped to Palestine during a time of famine (Zeitschrift für ägyptische Sprache und Altertumskunde, vol. 66, pp. 122-126; see more recently the article on these ostraca by Kurt Gallig in Zeitschrift des deutschen Palestina-Vereins, vol. 82, 1966, pp. 46-55). As it turns out, eight pieces in this case, which belong to this unique group of ostraca, have not yet been published.

III. Most of my time in the Museum was spent in transcribing the texts and in writing a description of each piece. In some cases, the transcribing process was difficult, if not almost impossible, because of the difficulties of reading texts whose ink has virtually faded away or whose scribes wrote with a hasty, sloppy hand. The necessity of the transcription is readily obvious: it is the first step in preparing

the texts in standard format for publication.

IV. The next stage of the work will be to finish translating all of the texts into English. I have begun this process, but there remains much to do. And Mr. Gawdat will check my work in this area.

Many of the pieces are written in a very standard style. For example, the little, hastily written tax receipts have a standard format in which they were composed. Again, other types of letters have stock phrases in their openings and closings. But a large majority of these texts offer problems in translation which must be solved in each individual case. And it is these problems that will occupy most of our time until the collection is ready to go to press.

V. Photographing is the last stage of the work which I mention. All 533 unpublished pieces, in addition to many already published for which mistakes were made by earlier translators, have been photographed with black and white print film and with color film for color slides. Copies of these photos, especially the black and white prints, are being made available to Mr. Gawdat so that he can check my transcriptions and translation of the texts. I decided to photograph each piece twice so that I was certain to get at least one clear photo from which to continue working.

In this connection, I employed Mr. Elhamy Naguib, a graduate student studying art at the American University in Cairo, to make sketches of a number of ostraca which were used for drawing rather than writing. I hope to publish not only a good many of the photographs but also the sketches drawn by Mr. Elhamy.

In his work The Monastery of Epiphanius at Thebes, Part II, W.E. Crum published a majority of the texts which are now in cases 28, 29, 30, 37, and 38. In comparing the ostraca in these cases with Crum's publication, I found that a number of the pieces bore incorrect numbers. As a result, I have altered the numbers to accord with the published numbers. In addition I discovered that four of the pieces published by Crum were missing. The numbers that I altered and the published pieces that are missing were all listed in a seven-page appendix that I submitted, in a report similar to this, both to Mr. Munir, the Museum's Director-General, and to the Egyptian Department of Antiquities. I am certain that the published pieces that are now missing were lost before the collection was transferred to the Coptic Museum from the Egyptian Museum because all of the pieces received by the Coptic Museum can be accounted for.

Hence, they were lost either in transit or in storage before reaching the Coptic Museum.

A similar situation occurs in the group of ostraca published by Crum in his work Coptic Ostraca. For this part of the collection, we have a complete list of ostraca which were once housed in the Egyptian Museum in Crum's Coptic Monuments, referred to above. But some of these pieces are also missing. In fact, 21 published ostraca and 6 unpublished pieces are missing, a total of 27 ostraca. But these too, must have been lost before this collection was transferred to the Coptic Museum because the numbering of the Coptic Museum, which differs from that employed by the Egyptian Museum, runs consecutively as if those missing pieces did not exist. The only conclusion I could reach in this matter of missing ostraca was that since coming to the Coptic Museum they had received more careful attention in their preservation that they received prior to their transfer.

While dealing with the topic of missing ostraca, I must mention one item which puzzles me. According to a note in the book written by Elizabeth Stefanski and Miriam Lichtheim, The Coptic Ostraca of Medinet Habu (University of Chicago press, 1952, pv.V, note 1), the 400 ostraca published in this work were loaned to the Oriental Institute at the University of Chicago for study and publication. These 400 pieces, the note claims, were returned to Egypt for permanent possession. The question arises where these pieces have gone. Should they not be in the Coptic Museum? I have been unable to find any of them in the collection. Not even a trace.

I cannot end this report without saying that my year at the Coptic Museum was a delight. I have learned much. In addition, I have made friends whose associations I look forward to renewing each time I return to Egypt.

1978-79
ARCE Fellow

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WILBOUR PROFESSOR

AND

CHAIRMAN OF THE EGYPTOLOGY DEPARTMENT

BROWN UNIVERSITY

Nominations and applications are invited for the position of the Charles Edwin Wilbour Professor in the Department of Egyptology at Brown University. Candidates for the position must have a distinguished record of scholarship and teaching in the language, history and culture of Ancient Egypt. While particular strength in philology is essential, it is expected that candidates should have the ability to offer a range of courses in the language and history of Egypt accessible to undergraduates and graduate students from a broad spectrum of departments. The Wilbour Professor is also the chairperson of the Egyptology Department and, along with the normal duties of a chairperson, is expected to encourage the development of connections with other Brown faculty in the Program in Ancient Studies. The application deadline is September 1, 1980. We hope to fill the position by 1981. Send nominations or applications (with a list of referees and their addresses) to:

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